

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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The Christian Secretary

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TERMS.

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For the Christian Secretary.

"The Methodists and the Baptists."

WESTFIELD, (Ms.) Dec. 24, 1842.

I noticed in the Secretary of the 16th inst., an article taken from the Baptist Advocate, entitled, "The Methodists and the Baptists," from which I infer that our brethren are not correctly informed respecting the course taken by the Methodists; and perhaps I can set the matter in its true light, by relating facts which have come under my own observation, as conveniently as any other way.

I spent a Sabbath last Sept. in Cortland Village, N. Y., and, being informed that a Methodist minister was going to preach against the "Baptist Bible," resolved to hear what he had to say. I supposed the improved version published by D. Bernard, was the thing intended, and knowing that to have been published on *individual responsibility alone*, was at a loss to see how the denomination could be held responsible for it. But to my surprise, I found this champion of Methodism pitching battle against the common version, as published by the Amer. & For. Bible Society.—He had procured one of the Testaments which he exhibited as the "Baptist Bible," and against which he fired off his heaviest guns! He charged the Baptists with having altered the Bible, and corrupted the word of God for sectarian purposes, and selected a number of passages which differed from the copies published by the American Bible Society, of which the following may be regarded as a fair specimen. Luke 23: 32; And there were also two other malefactors led with him to be put to death, instead of "two others, malefactors," &c. Mark 10: 18; "There is no man good but one, that is God, instead of *none* good," &c.—Here he told his audience the Baptists had published a Bible which represented Christ as a malefactor, and God as a man! He had taken the same course before, and had been shown that the Baptists had aimed to publish the common version just as King James's translators left it; and by comparing the "Baptist Testament," (as he called it,) with a copy of King James's, printed 150 years ago, he had been shown that there was an exact agreement in the passages referred to; he had been shown that the Pedobaptists themselves had altered the common version in thousands of places, without informing the world of the fact; and yet he charged the very thing on the Baptists which he knew had been done by the sprinklers!

This I regard as a fair sample of Methodist honesty in matters of this kind. He also exhibited the Greek Dictionary, as he termed it, attached to the Baptist Bible, and undertook to make some capital out of that. You know that on a fly leaf in front of the New Testament, there are seven Greek words, with their definition in English, among which are Baptize and Baptismos, rendered immerse and immersion. It was this Dictionary or Glossary, together with the alterations, which gave that edition of Bibles and Testaments their denominational character.

After spending considerable time and strength against this Bible, he informed the congregation that he had all along regarded it as a kind of John the Baptist, designed to prepare the way for something more, and that an edition had recently been published, having baptism rendered immersion. This he had no doubt had been done by the Baptist Bible Society; but as there was no proof positive that such was the fact, the people might guess for themselves.

Having had an ample opportunity of knowing how things are represented, I am fully satisfied that it is not Bernard's Bible which gives our opponents so much occasion to reproach us with having published a sectarian version; but the Bibles actually published by our Society; and I sincerely wish our brethren had done one of two things—either have published the Bible as the other Society have, or a thorough revision, having the Greek words relating to baptism translated as they should be. It looks to me cowardly and mean to print those words on a fly leaf, with their rendering in English, when we would not translate and print them in the body of the text; and the latter course would have subjected us to no more reproach than the former. I believe God is calling on us, as a denomination, to publish to the world an English Bible, fully and faithfully translated, and I am willing to share my full proportion of the responsibility of doing so.

Yours, &c., H. B. KENYON.

For the Christian Secretary.

Mr. Webster on Peace.

INFLUENCE OF APPREHENDED WAR ON BUSINESS AND PROPERTY.—"I did not," says Mr. W. in his speech at Boston, "think it necessary to state the fact then; but if every thing had been known here, that we knew in Washington, the shipping interest, and every thing which depends on commerce, would have been depressed one half in six hours." The shipping interest, and all kinds of business dependent on commerce, must embrace through the whole land an amount of property exceedingly large, hundreds of millions; yet half of it all, Mr. Webster tells his hearers, and every business man in the audience assented to its truth, would have been sacrificed for the time, simply by telling them what our rulers knew about the danger of war. Will none of the thousands now rich, who would have been ruined by war, give to the cause of peace a generous fraction of what that cause has saved them?

THE MORALITY OF WAR.—"I allude," says Mr. Webster, "to occurrences on the frontier in 1841. A year or two before, the British Government had seen fit to authorize a military incursion into our territory against the steamer Caroline, alleged to be engaged in hostilities against her provincial subjects. The act was avowed by England as a public act. Now, suppose any citizen of the United States, who, as a military man, should obey an order which he must obey or be hanged, should be found years after in a foreign country, tried for an ignominious crime, and threatened with an ignominious punishment—is there a man in the whole country who would not instantly cry out for redress and vengeance? Every elevated government claims for its subjects personal immunity, when acting in obedience to its commands."

Look at this doctrine of war. "Military orders, no matter what they are, the soldier *must* obey or be hanged." If commanded to rob and burn houses, and butcher unresisting men, women and children, he must do these deeds of fire and blood, or be hanged! Such deeds, every community, whether Christian or Pagan, civilized or savage, regards as crimes fit for the prison or the gallows; but when the perpetrator is arraigned like any other culprit for trial by due course of law, his government interferes, and claims exemption from the penalty due to such crimes. Should he be punished, "is there," asks Mr. Webster, "a man in the whole country who would not instantly cry out for redress and vengeance?" Strange morality! Yet this is the acknowledged, the avowed morality of war. And what must be the effect of such doctrines on the morals of a community? The burglar, the incendiary, the assassin, for whose punishment on the gallows, public opinion in one country, is fiercely clamorous, may in another be regarded as a hero, a worthy patriot, a candidate for the highest honors his government can bestow? In New York, McLeod is a villain, in England, a favorite; and the very deed that gave the neck of Andre to the halter, inscribed his name on the halls of Westminster Abbey! Such is war, a custom still retained by nations pluming themselves on their intelligence, their morality and their piety.

ERASMIUS.

How to Pay Church Debts.

The church with which I am connected as a pastor, in erecting the building in which they worship, contracted a debt of about \$5000. It was held by seven or eight individuals in the congregation. Many had long used it as a very convenient excuse for not giving much to benevolent objects; and all felt it to be a real burden. Yet no efforts had been made for seven years to pay any part of it, either principal or interest.

Within two or three months past, the church has been roused to greater activity and faithfulness; and enjoyed a larger share than usual of the influences of the divine Spirit. Numbers have been awakened, and hopefully converted. In the midst of this delightful work, a missionary, who had returned for a season, in ill health, from a foreign field, visited us; and told us what his own eyes had seen of the perishing condition of the heathen, and of the openings which God, in his Providence, is making, for Christians to send them the only remedy—the Gospel of the risen Saviour. His statements and appeals deeply affected our hearts. He had scarcely left us, when we were visited by an Agent of the American Board of Foreign Missions, who by his lucid, able and warm addresses on the subject, deepened the good impression, and greatly advanced an effort which had been previously commenced by us, to raise sufficient funds to support a missionary in the foreign field.

At length, on the night of a communion Sabbath, after we had received a number of persons into the church, and had set down again at the table of Him who died for lost men in heaven as well as in Christian lands, and at the close of a very solemn meeting—an elder who was one of the largest holders of the debt against the church, arose, and with a full heart, begged leave to address the meeting. He stated, as well as his emotions would permit, that the debt of the congregation had been long felt to be embarrassing, and had been urged by some, as a reason, for not contributing more liberally to benevolent objects. He was exceedingly desirous to have it removed. And in view of what they had recently heard, and of the renewed dedication, which they had that day made of themselves to God, he felt it to be his duty and privilege, to relinquish the whole of his claim against the church; but, whatever it be, just as much as he relinquishes, so much do I pay towards extinguishing the remainder of the debt."

We were all taken by surprise, and melted into tears. Another elder instantly rose and said—"I have long felt that the silver and the gold are the Lord's, and have consecrated *all* my earthly property to his service. I have this day renewed the dedication. I know not the amount of that brother's claim against the church; but, whatever it be, just as much as he relinquishes, so much do I pay towards extinguishing the remainder of the debt."

Another large creditor, and member of the church, then rose, and most cheerfully and unconditionally relinquished the whole of his claim.

The next day, all the other creditors but one, relinquished half of their claims, which reduced the debt to about \$1000—which amount has since been subscribed by other members of the congregation; so that now we are *out of debt*. We have also got enough subscribed annually, to warrant us in engaging to sustain a missionary in the foreign field. And all this has been done in the midst of a season of refreshing from the presence of the Lord; yet so far from impeding the good work, it has evidently helped it forward. Others have heard of these lovely fruits of religion among us, have come into our meetings, and have there, we trust, repented of their sins, and embraced the Saviour. Sure I am, that there never was so delightful a spirit amongst us as at the present moment.

And now, permit me to say to other churches that are in debt;—would you, brethren, pay your debts at once, in an easy, pleasant and profitable

manner? Then enlarge your hearts. Make a dying world the object of your compassionate regard, and benevolent effort. Increase your information concerning the deplorable condition of the poor benighted heathen, or the destitute in our own land. Let your sympathies flow out for them. Offer up unceasing prayer on their behalf. And above all, open wide your purses, and contribute liberally and cheerfully toward sending them the word of life. Do this at once, and continue to do it, and your debts will speedily vanish.—*Pastor's Journal.*

God's Spirit the life of the Ministry.

Although we preach the gospel, although we preach it in full maturity of every kind and degree of knowledge which can adorn our profession, although the clear and convincing argument, the fruit of long and patient research, be set forth in the persuasive garb of the highest eloquence and the warmest pathos, we have sought to glory of that lesson of humility which is to be repeated to every man in the pride of his heart, belongs to us, and to our calling, most of all. We have, indeed, sought to glory of that we can do in the salvation of souls. It is his work whose Spirit goes forth with us, and speaks through us to the heart;—our share of the work is only too often to quench his gracious influence by our coldness, and stop the genial current of grace in its full course, by our insufficiency, and our indifference. Our best knowledge and highest eloquence are the instruments by which he works the salvation of man, but it is he, and he alone who is its author; he alone sows the seed here below, he alone visits it with the genial dew and sunshine, he alone brings it to the harvest time above. Without him what were mortal eloquence and mortal zeal! Without him how vain were all we know! vainer than the tinkling cymbal, vainer than vanity itself! These, indeed, are the instruments with which it pleases him to work, and woe be to us if they are not polished and tempered for the work; but woe to us also if for the instrument we desire a glory not its own, or if we assume to ourselves any share of that glory which belongs to him. Woe to us if in our best and brightest hours, when the blessed work goes on most successfully, we say from our innocent heart, Not unto us, O Lord, not unto us! if we are not forever on our guard against the dangers of fame, and the temptations of praise, if charity and humility be not companions of all our acquirements; if we do not remember that earthly knowledge, yea, even heavenly knowledge, defiled and degraded by a mixture with earthly passion putteth up, but charity alone edifieth; if we do not humble ourselves with the remembrance of the imperfection of our high attainments, and prepare ourselves by something better than even the best knowledge by the blood-bought churches of the Redeemer speedily furnish their Bible Society with the means of supplying the perishing millions of China, with the Word of Life? Let every one who is blessed with the precious Bible, consider the solemn obligations he is under to give that holy book to the destitute—and whether he can innocently withhold such a boon when it is in his power to bestow?

By the recent arrival at this port of a vessel from China, a letter has been received at the Rooms of the American and Foreign Bible Society, from the Rev. J. Roberts, missionary at Hong Kong, dated July 12, 1842. From the subjoined extract it will be seen that our missionaries in China have great facilities for distributing the Scriptures, but lack the means. Will not the blood-bought churches of the Redeemer speedily furnish their Bible Society with the means of supplying the perishing millions of China, with the Word of Life? Let every one who is blessed with the precious Bible, consider the solemn obligations he is under to give that holy book to the destitute—and whether he can innocently withhold such a boon when it is in his power to bestow?

This is the most interesting year by far, that we have ever realized in China. The God of nations and of missions, is evidently accomplishing his own purposes here, for the spread of the gospel. Doors are fast opening by the mighty arm of war, and the messengers of the gospel are permitted to enter in and publish the reign of the Prince of Peace! The missionaries of the Baptist Board of Foreign Missions are making tolerably fair advancements. We have a native chapel built, and open for preaching at Hong Kong; and a school house chapel bought, repaired, and open for preaching at this place, (Chekchui) ten miles from Hong Kong. We have baptized two foreigners and one Chinaman this year. We have received pecuniary assistance in the promotion of our work, from the foreign community here, to the amount of upwards of fifteen hundred dollars; and we now only need sustenance from home to do something like what should be expected from us in China with the blessing of God. I feel thankful to you for your promise of aid, but shall feel more thankful when realized, that I may make books for distribution, of which I have none, and I have comparatively had none during the whole time that I have been in China. I had begun to think it was not the will of my heavenly Father that I should have—else it would doubtless occur to some of his children who have the means, to supply them; therefore I have gone to work with all my might, striving to be content without such auxiliaries until it shall please the Lord to put it into the hearts of some of my brethren at home to help me. We shall doubtless be able to distribute all the Bibles, books and tracts that the friends of China and of book distribution from year to year, will supply us the means to make. And as to what good they will do, that has to be tested. Let us have means sufficient to make a fair test. Let it not be decided that effort is useless, until it is proved to be so, by a well tried and long experiment. And is it not a small matter for brethren who are enjoying the blessings of Christendom, and of domestic life, to contribute a trifle in aid of this glorious object, so that we who are bearing the heat and burthen of the day, may fully make the trial whether Bibles and tracts are useful or not among the Chinese?

Are you not aware, should the experiment succeed, that in this reading nation, the aid of such auxiliaries will facilitate the spread of the gospel to such a degree, as to remind one of what John says in Revelation, and its application to this nation; "I saw another angel fly in the midst of heaven"—China is called celestial—"having the everlasting gospel to preach to them that dwell on the earth,"—the Chinese?

As to my own present efforts, which are but few, they have latterly been reported to brother Peck, of Boston, and brother Buck of Louisville, in answer to letters received from them, some account of which, I presume, you will see. Since I have entered upon the active duties of preaching the gospel daily, I seldom find time to

note their prosperity. But the Home Mission field is a very large one, and, as it embraces many new States whose population is constantly increasing with heterogeneous accessions, it is a very important one. At best its treasury is scantily supplied.—Less than twelve thousand dollars per annum is the average amount of receipts since its organization. With such an amount but little, comparatively, can be done in promoting its great object among the seven millions of people now occupying the "Great Valley," to say nothing of those millions in the British provinces and Texas. It is desirable, therefore, that every shilling designated for Home Missions should reach the appropriate treasury.

We respectfully propose, therefore, that the distinctions alluded to may be kept in mind, and used by all our friends in designating their offerings; by all ministers and others in speaking and writing upon the subject; and by all editors in preparing articles for the religious papers. By this means much confusion of thought and error in business will be avoided, and the particular object of each body can be more distinctly presented to the people.

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BENJ. M. HILL, Cor. Sec.

Bible Society Department.

OFFICE OF THE AMERICAN AND FOREIGN BIBLE SOCIETY, NO. 350 BROOME STREET, NEAR THE BOWERY, NEW YORK.

For the Christian Secretary.
AM. AND FOR. BIBLE SOCIETY'S ROOMS,
NEW YORK, Dec. 24, 1842.

CHINA.

By the recent arrival at this port of a vessel from China, a letter has been received at the Rooms of the American and Foreign Bible Society, from the Rev. J. Roberts, missionary at Hong Kong, dated July 12, 1842. From the subjoined extract it will be seen that our missionaries in China have great facilities for distributing the Scriptures, but lack the means. Will not the blood-bought churches of the Redeemer speedily furnish their Bible Society with the means of supplying the perishing millions of China, with the Word of Life? Let every one who is blessed with the precious Bible, consider the solemn obligations he is under to give that holy book to the destitute—and whether he can innocently withhold such a boon when it is in his power to bestow?

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write more than to answer letters, which I do sign always to do faithfully while life and health permit.

In the latter part of February last, I moved from Macao to Hong Kong, and immediately commenced my missionary operations by preaching the gospel to the people in the street, in the market, and wherever circumstances would permit. I soon commenced visiting the villages scattered about over the island, have visited ten or twelve, some of which I never heard of before. I accidentally came upon them, and then commenced preaching the gospel to their inhabitants forthwith. One Sunday morning in March, I started out early with my teacher, a pilot or guide, and my cook, visited five villages; preached to perhaps three hundred people, natives; travelled twelve or fifteen miles; got lost twice, and had to ramble over two tremendous high mountains; eat breakfast on the way in Chinese style with a couple of chopsticks, which are simply two round sticks, both used with the right hand, for knife, fork and spoon, and returned at night weary, tired and hungry, it is true, but with a good conscience, without murmuring, (except at the guide, for losing me,) and with a contented mind, believing that God had sent me to preach the gospel, and wo is me, if I preach not the gospel! On these tours among the villages at the distance of several miles, which were frequent before the weather became so hot as to endanger one's health, I found the people kind and accommodating, who listened to what I had to say attentively.

It strikes me that you would like to know how many Bibles and Testaments I gave them

THE CHRISTIAN SECRETARY.

Home Mission Department.

OFFICE OF THE AMERICAN BAPTIST HOME MISSION SOCIETY, NO. 354 BROOME STREET, CORNER OF ELIZABETH STREET, NEW YORK.

For the Christian Secretary.
A. M. BAPT. HOME MISSION ROOMS,
NEW YORK, Dec. 29, 1842.
Missions in the United States.
NUMBER I.

THE AMERICAN BAPTIST HOME MISSION SOCIETY.

This Society was organized in the city of New York, on the 27th April, 1832. Its object is to promote the preaching of the gospel in North America. The field is extensive. Its cultivation has been attempted in nearly all the United States and Territories, the British provinces and the republic of Texas, where, but principally in the valley of the Mississippi, missionaries of the Society are now successfully laboring. They supply destitute churches, gather the scattered members who emigrate to new settlements and organize them into churches; collect congregations where there are but few or no professors of religion, and establish all the moral and religious influences in society which are essential for the restraint of vice and immorality; the purification of social manners and customs, and as safeguards against the encroachments of false religious systems, especially such as antagonize against the free institutions of our country or the consciences of our fellow citizens. The conventions in the Atlantic States, which are generally auxiliaries, supply their own destination.

The operations of the Society are carried forward entirely upon the voluntary principle. They are managed by an Executive committee, appointed annually, whose services are gratuitous. The Society has no permanent fund. Its treasury is supplied with the free-will offerings of its friends. No missionary is entirely supported, but only aided by the Society. They all act under general instructions and report quarterly to the Committee their labors and success. Arrangements are made with the Boards of Managers of auxiliary bodies by which great propriety in the appointment of missionaries, and the appropriation of money is secured.

The number of missionaries employed since the formation of the Society, has been upon an average, about 75 per annum, and the entire amount expended in all the operations of the Society has been less than \$12,000 per annum.

NECESSITY FOR THE SOCIETY.

The necessity for such operations as are contemplated by this Society might be shown in several ways. A few considerations only will be mentioned in this connection.

1st. The acknowledged duty of Christians, arising from the Saviour's command to preach the gospel in all the world. Our field comprises a considerable portion of the world.

2d. The duty of Christians in the United States arising from their contiguity to the population of other parts of North America. The savage tribes receive the attention of another Society, but the state of civilization of a considerable portion of the remainder is far from perfect, while in that portion, as well as the more enlightened, the Popish religion is widely prevalent.

3d. The duty of the churches in the United States to employ all the influences committed to them by the Great Head of the Church, in forming the character, and in directing the energies of the rapidly increasing population around them.

The first subject needs no discussion; and we only allude to the second, because the population of all North America is embraced within our field. Our missionaries have labored in Texas and the Canadas; but there are millions north and south of us, to whom they have not had access, and many thousands of the number never heard a sermon from any evangelical missionary.

Of the extent and present population of the United States, we need say but little. With territory of more than two millions of square miles, the greater part of which is of the most fertile soil; situated within the most favorable latitudes for the purposes of man, very rich in mineral, vegetable and animal productions, and an unsurpassed extent and distribution of lakes, rivers and streams, mountains and valleys; every facility seems afforded to the industrial and pleasurable pursuits of its inhabitants. The free character of the government guarantees to every citizen untrammeled rights of conscience, security of person and property, and enjoyment of the honors and emoluments of office. It should be added that by far the greater part of this territory remains unoccupied by man, and that there are but few so poor who, if they are industrious and prudent, would fail to obtain possession of a farm, or prosecute some branch of business, which would enable them to support and educate their families in comfort and respectability. With such advantages, this country must be regarded by millions as a most desirable retreat from older portions of the world, which, though the places of their nativity, are also the scenes of their poverty, servility and degradation. In this we have, in fact, one prominent cause of the rapid increase of our population.

[To be continued.]

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Gen. Associations of Kentucky, Missouri and Indiana. Also that of the Missouri Gen. Association for 1841.

BENJAMIN M. HILL, Cor. Sec.

REVIVALS.

BECKET, MASS.—We learn, by a private letter, that there is a very general attention to the subject of religion in Becket, in this State. The letter states that the interest extends to the several districts of the town, and that at some meetings which were numerously attended, very few persons were present "who were not rejoicing in the Lord," and that "many young men, who a few weeks since were; some of them open enemies of God, some Universalists, and some profane swearers,

and Sabbath-breakers," have now taken a new stand, upon the side of the Lord.—*Boston Recorder.*

FOXBORO.—We learn also, that at Foxboro, in this State, a religious awakening of an interesting character, is progressing in the churches of different denominations, and that there have been many striking cases of conversion.—*Ib.*

VERMONT.—The Vermont Chronicle states that for several months, more than usual interest on the subject of religion has existed in Windsor.

TOKINS of the Spirit's presence seem to be manifest. The people of God are in a measure quickened, and numbers dead in sin, it is hoped, have passed from death unto life."

The Chronicle also states, that an interesting revival is in progress in Barre, Vt.

The Chronicle contains likewise, an account of a revival which is in progress in North Stamford, Conn., given by the pastor in a private letter.—The pastor says:

"Over sixty appear to have passed from death unto life." One dates her first serious impressions from the time of that awful providence when the Rev. Mr. Buffet and myself were struck down by lightning at our communion table last summer. The frightfulness of the scene no language of mine can describe. It was a singular interposition of divine power and goodness that none of us in the congregation were killed. Some of the cases of hopeful conversion among us are very remarkable. One individual, who has been an avowed deist, a man of talents above mediocrity, now prays in his family and in religious meetings, and exerts a good influence. Two whole families are hopefully brought in. One of these families consists of the parents and six children—one of these children is from home, established in business in New York, but he and the family at home are rejoicing in Christ together."—*Ib.*

New Hampshire.—The Congregational Journal states, that in Concord, "a good degree of interest prevails in the various societies," and that cases of conversion are numerous and interesting. The Journal says, also—"In Boscawen East, the revival is of great power and extent, and the interest still continues. In West Boscawen, the state of things is most encouraging, large numbers manifesting a deep solicitude, and others cherishing Christian hope."—*Ib.*

The last number of the Christian Witness states that a delightful religious interest pervades the parish of St. Andrew's church in Hopkinton, and that there is also a deep interest in the parish of St. Peter's Church, Concord.

Churches in Boston.

The past year has been one of great religious prosperity in Boston; large accessions have been made to the various evangelical churches. The Recorder gives the following as the addition to the Congregational churches:

Old South,	42
Park Street,	101
Essex Street,	52
Bowdoin Street,	120
Green Street,	41
South Boston,	40
Pine Street,	35
Salem Street,	137
Central Church,	203
East Boston,	20
Mariner's Church,	30
Garden Street,	126
New Church,	35
	982

To the Baptist churches additions have been made as follows:

Charles Street Church,	17
Federal Street,	55
Free Baptist,	98
South "	124
Bowdoin Square,	128
Baldwin Place,	187
Boylston Street,	197
First Baptist,	266

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BAPTISM IN THE HOLY GHOST.—The views of the learned Neander respecting baptism in the Holy Ghost, not with the Holy Ghost, as rendered in the common English version—are expressed in the following terms in his "History of the first planting of the Christian church." See Biblical Cabinet, vols. XXXV. and XXXVI.

It is Christ who imparts the true baptism of the Spirit, of which water baptism is only the symbol, and this immersion in the Spirit makes the great difference between Christian baptism and that of John.—*Book VI. ch. i. § 8, p. 170.*

It was precisely for this reason, that the Son possessed his divine life, not as something communicated from without, but dwelling in his very being, and essential to it, that the divine fountain of life itself was manifested in him, that he alone could communicate divine life to others; (*John v. 26.*) and the baptism of the Holy Spirit which he administers, is no other than the immersion of human nature in the divine life communicated to him, so that it becomes completely imbued with it: (*John vii. 39*—*Book VI. chap. iv. § 5, p. 250.*

For the Christian Secretary.

"Lord what wilt thou have me to do?"

Is frequently the language of the Christian pilgrim in reference to duties which are constantly becoming apparent to his mind, in his upward and onward course; and equally adapted to his case as it is to that of the young convert, however actively he may be engaged in his Master's service. Indeed he cannot consistently engage in the highest duties obligatory upon him, without he frequently turns his thoughts within, and asks his own heart this solemn and important question, under the influence of an obedient spirit, without which his enquiry will be in vain—yea, the spirit-voice may echo back the solemn answer from the secret chambers of the soul to no purpose, and but confirm us in the most hollow-hearted hypocrisy, and convict us of dealing deceitfully with our own hearts, unless we have the spirit to obey.

But what time, I ask, can the devout Christian more appropriately put this solemn question to his own soul, than at the beginning of the new year? especially when he looks back upon duties neglected—vows broken—opportunities to benefit the souls and bodies of his fellow-men misimprov-

ed—times and seasons wasted—money, influence, and talents squandered, or desecrated to gratify pride, indulge sinful passions, and minister to our carnal propensities—moral responsibilities and religious obligations yearly and hourly increasing—souls dropping into eternity; and our own approach toward the judgment seat of Christ rapidly increasing?

The opening of the new year, should not only become a source of devout gratitude and thankfulness to our Great Beneficent Creator, but also a kind of way-mark in the pilgrim's pathway to the skies—a beacon-light in this wilderness world, where we may stop and consider, renewing our faith and courage—a sort of resting-place for sober reflection, and humble meditation, and sincere prayer, when the true disciple may very usefully improve it both to his own soul's advantage, and also that of others.

What is our duty in reference to the heathen world—those dark corners of the globe where the heavenly rays of gospel light have scarcely shone one cheering beam? have we done what we could do to ameliorate their condition, and give them the bread of Heaven? and has prayer, sincere and devout prayer, always accompanied our offering? and what's our duty in reference to the destitute of our own land? yea, many in our very midst, who are providentially deprived of many of the richest privileges we so abundantly enjoy, and which, perhaps, in too many instances we thoughtlessly receive. Have our hearts gone out in sympathy towards them? and have we done to advance their happiness and spiritual interest what we could do? and how is it about efforts? have we labored amid discouragements, and been nerved against despondency by the love of Christ constraining us? or have we turned back when our pathway seemed no longer smooth and flowered, afraid of the briars and thorns we expected to meet? alas! for such efforts; God recognizes no such laborers, faithful, who cease their labors when trial approaches. And how is it in reference to the poor—the rich—the unfortunate, suffering all the ills of want and penury during the bitter, inclement seasons of the year? Have we wrapped more snugly our comfortable garments about us—closed ourselves within our own comfortable homes—circled ourselves about our cheerful firesides, thanking our God that we are so comfortably circumstanced—that we are not like others, without dreaming that there are such beings in the universe as the widow, the fatherless, or the destitute—without bestowing one thought—without offering one prayer—without putting forth an effort—without retrenching one unnecessary expense—without imparting one farthing to relieve the wants of suffering humanity? if so, by what standard do we measure our religion? and how often have we when reclining on our heads upon our comfortable pillows at night, have we in the sincerity of our souls, put the question, "Lord what wilt thou have me to do?" And how is it in reference to our brethren in the church? have our sympathies awoke in their behalf? have we wept with them that have wept? rejoiced with those that rejoiced? or have we shut ourselves up as *exclusives*, save only to the favored few with whom we claimed to be more acquainted? and been to all intents and purposes as strangers to others, forgetting that the spirit and life of Christianity, the essence of the gospel, the true genius of all church fellowship and church relationship, consists in bringing us all on a level in Christ Jesus, our adorable head. Have we labored to keep up distinctions, those fashionable distinctions upon which the world pride themselves, resulting from the influences of wealth, talents, or worldly aggrandisements? if such is the ease in any measure how dwelleth the love of God in our hearts? yea, we must turn short about, before we can consistently ask ourselves the question, "Lord what wilt thou have me to do?" And how has been our conduct with regard to those who have walked unworthily of their high calling? have we exulted in their shipwrecked hopes, and been eager spectators of their downfall? or have we exercised that charity, that kindness, and that mutual forbearance which the gospel inculcates? have our hearts been pierced and humbled, and have we like sincere and open hearted friends, warned, affectionately warned, our fellow travellers to eternity of the dangers and pitfalls in the way, and strove by every means to draw them back, and keep them in the true path of holiness, happiness, and heaven?

And how have our duties with regard to others, not embracing the Saviour, been performed? Have we exercised charity, faith and hope? have we had no inward struggle here, has no prayer arose to the God of mercy in their behalf? has your secret places of retirement witnessed no tears shed over those souls blinded by sin to their eternal interests? have our hearts felt no pain, when unable to bring the gospel truths to bear upon the hearts of those we love? have we been discouraged and turned aside from the conviction of duty by the rabble sophistry of worldly reasoning? have our hearts, felt, deeply felt the worth of the soul while endeavoring to make that soul feel? if not we must first pluck out the beam that is in our own eye, then, perhaps, we shall more clearly see the path of duty. And how has been our example? After all the Christian must preach through the influence of holy living, else his preaching is vain, worse than in vain, our practices must correspond with the principles which the world know we profess, else all our pretensions to piety will but carry a detrimental influence to others. Let our Christian example comport with our Christian theory, and we cannot but carry along with us an influence for good, and without example the soundest creed in the world, and the best efforts to impress those truths upon others will be unsuccessful. That the dawnings of the new year be a fit time to pursue these brief hints to a close, and honest self-examination I think there can be no question, and if our hearts are right in the sight of Jehovah, a careful examination will result in the faithful and honest enquiry, "Lord what wilt thou have me to do?" and prepare us better, during the year which has just opened upon us, to perform those things which God requires of us, better than we yet have done.

JUSTITIA.

The attendance was large, and the object well patronized. The Ladies were highly applauded by the gay and cheerful for their efforts to please. The amount obtained, which is to be appropriated to aid in the completion of our new house of worship, is quite liberal. The Ladies of the Baptist Church and Society, together with some of the leading brethren, are deserving much praise for their zeal and energy exhibited on the occasion, to promote the interest of the Redeemer's kingdom, so far as their zeal and energy were according to truth and righteousness.

To reflect upon this modern invention to obtain help, and the source from whence it originated, and with whom it is connected, would naturally suggest the following queries:

Is it proper for a Christian body, who claim to be zealous advocates of the pure doctrines of Christ and his apostles, to fit up a place of recreation, to suit the taste and please the fancy of the gay and thoughtless, thereby furnishing arguments for those who are disposed to ridicule our holy religion?

Is the cause of Him who said "My kingdom is not of this world," to be promoted, by making, exhibiting, and selling worthless images and trinkets of various kinds, that tend to excite the vanity of the carnal mind?

Is a counterfeit post-office, and the employment of attending it, and writing fictitious letters to please gay young men, becoming Christian females?

Are lotteries justifiable on such occasions?

Is this modern invention to aid the church calculated to perpetuate the purity of Zion?

Will the end justify the means?

Should these suggestions call forth the pen of some brother who can do justice to this subject, and give us arguments that we may defend ourselves against the derision of those that reproach us, my object will be accomplished. A BROTHER.

We care nothing about "the derision of those that reproach us," when we are conscious of having discharged a christian duty, but make room for the above for the purpose of calling the attention of the churches to the practice of holding "Fairs" for benevolent objects. If there is anything wrong in it, let it be known, that a custom which has become so fashionable among all denominations of late, may be disengaged; if not, then let them be encouraged. Our columns are open for the discussion.

Christian Secretary.

HARTFORD, JANUARY 6, 1843.

Revival.

A very interesting state of religious feeling has existed in this city for several weeks past, in some of the churches. From the best information we have on the subject, the work commenced with the South Baptist church some eight or ten weeks since, where it has been steadily progressing up to the present time. Meetings are held every evening for prayer, conference, or preaching, and almost every evening new cases of conversion occur.

The present number of converts, including those who had previously indulged hope but had not made a public profession of religion, amounts to about sixty. Last Sabbath about thirty received the right hand of fellowship—sixteen of the number having put on Christ by baptism that day. The whole number of baptisms up to this time, is thirty-two, and others are waiting for the ordinance. The work appears to be deep, thorough, and genuine, in nearly every instance.—The church has had no assistance from abroad.

In the North Baptist church a good work is going forward, although it did not commence so early as it did at the South church. We understand that nine were baptized last Sabbath. The Fourth Congregational church has shared largely in the work, sixty or more having professed a hope in Christ. The work is also said to be equally as powerful at the Methodist church.

In all these churches, we understand, the same still, quiet, but powerful work of the Holy Spirit is experienced, nothing like excitement having been known during its progress.

Missionary Seamen.

Perhaps there is no class of men better situated to exert a salutary influence in the cause of Christ than sailors. Coming in contact with all sorts and classes of men, as they naturally do, from the nature of their pursuits, they occupy a place for doing good, which others do not; and this fact alone should stimulate the friends of the Redeemer to greater diligence in the cause of the sailor. We were particularly struck with the truth of this remark in reading a letter from a correspondent of the New York Observer. Our readers are already aware of the powerful work of grace that occurred in Portersville,

THE CHRISTIAN SECRETARY.

ed in the waters of the little Cedar Creek which that bridge spans.

In Richmond city precious revivals are in progress. The down-trodden and abused colored race, share, in full measure, in the Spirit's glorious outpourings at the South. In Petersburg, Va., where are two large Baptist churches of colored members, Mr. C. preached to these sable brethren. Going into one of these churches for afternoon service, he found the floor covered with men and women, prostrated on their knees, with their faces on their bended knees, before God. They had, as usual, met for a season of prayer, for an hour before worship. Bro. C. on commencing Divine service, invited them to arise, but they did not, and for once he had the privilege of addressing a large congregation, not one of whose faces he could see—all being prostrated in the reverent position above described. This congregation are visited by their pastor once a month, and when he comes, he is now accustomed to baptize about 100 each time. Converts relate experiences every Sabbath, and every Sabbath many have to wait for want of time, and by the time the minister gets around on his monthly visit, the number of candidates accumulates to about 100, as above.

In New England, the speaker said, wherever he had been, he found revivals. One week before he spent Sabbath in New Haven. There were baptisms there, on that day, both at the first and the second church.

We learn from the Christian Reflector that Elder Knapp is about commencing his labors in Washington city. He has closed his labors in Salem, and preached three times in Boston, and twice in Providence last week. "Throng crowded to hear him," says the Reflector, "and impressions seemed to be produced, most solemn and salutary."

[Correspondence of the Secretary.]

UTICA, N. Y., Dec. 20, 1842.

DEAR BRO.—I have for some time contemplated writing you, on account of our previous acquaintance; and finding a moment of leisure to-day, I improve it.

Utica was once considered "our west;" but since so many cities have sprung up, for hundreds of miles west of this, we are deemed quite "down east." We have, however, a fine city here, combining all the advantages of city and country. A few miles ride from "Genesee Street," having the appearance of some city like New York or Boston, will introduce you to forests which you could hardly tell from those you find as far west as civilization has made her way. Though of so recent origin, we have more than twelve thousand inhabitants; our streets are well paved, and, at night, well lighted. The inhabitants are not more than one half Americans; the other half are principally Welsh and English, including a few representatives from several other nations. We are surrounded by a delightful and fruitful country; the great Erie Canal and Western Railroad pass directly through the city; which, together with our domestic productions, render Utica a place of no little business. It has now a sobriety and stability more like that of Eastern than Western cities. It has suffered from the times greatly, but compared with many places, has thus far escaped any great distress.

Being quite central for the State, most of the State Conventions, of moral and political, and indeed any other nature, are held here. The most singular affair which has been held here, for a long time, was held a week or two ago, and called an Anti-Slavery Convention. It was one of the Garrison and Abby Kelly kind, and proved to be, just as I expected, a convention to abuse our churches and ministers; and most thoroughly did they go into this work. The meetings were well attended evenings, out of curiosity; and I regret to say, that there was a little disturbance, especially the last evening, which was a perfect tempest, if there can be a good natural tempest. It was called a mob, but there did not seem to be any disposition to violence. As much as our better citizens deplored the interference of the rabble, they are obliged to confess, that it is singular, that such conduct as characterized the convention, did not receive more severe treatment. For ourselves, our prayer is, that God will save our land from mob violence, and the slave from such friends as took the lead of that Convention.

In respect to religion here, there is nothing at the present time like a "revival;" no, no, we are greatly too far from that. There is, however, beginning to be some considerable distress at the state of things; and we may hope that God will pity us, and revive his work. Externally, religion is prosperous. We have two Presbyterian churches, two Episcopal, one Dutch Reformed, one Congregational, two Methodist, two Catholic, one Universalist, and three Baptist churches, with at least two other churches, of a singular nature, not easily defined. I mention the Baptists last, not because I deem them least. I am happy to say, that our denomination, though not so enterprising as they should be, stand well in this community. Our three churches (the first, and parent of the others, a Welch church) include some seven hundred members, of as respectable citizens as we have. Our congregations are well for the circumstances, our own pews are all sold, which is of course all we can expect.

The Secretary comes to me with great regularity, and is most welcome. You will remember that when it passed into your hands, I remarked in respect to its future ability, that time would show. I am most happy now to say, that the paper has done well—very well. It certainly has surpassed the expectation of its friends, and has few superiors, in its line, in the country. May you reap the reward which your evident industry deserves, is the wish of your friend.

I would most gladly greet all the brethren in Connecticut, with whom I took sweet counsel, during my short stay in the State.

Yours, &c., D. C. H.

CATHOLICS BANISHED FROM PERSIA.—The Christian Observer published a letter from Mr. A. H. Wright, dated Ooroosiah, April 28th, 1842, which states that the King of Persia had issued his proclamation, "ordering all the Romanists to quit their work and leave his dominions." "They have been making" says Mr. Wright "zealous efforts to establish missions and schools at Ooroosiah and Tabrux for four or five years past. At one time so many French priests were coming into the country, and were putting forth such powerful exertions, that it seemed as if they would carry all before them. But such a result the Lord did not permit."

Mr. Wright intimates that the Emperor of Russia is concerned in this movement, he being averse to Romanism as well as Protestantism. It is feared that the Protestant missionaries will be banished next, although from their position among the Nestorians, Russian influence will not be brought to bear against them, which fact it is hoped will prevent their expulsion.

THE CONNECTICUT OBSERVER.—We learn from the publishers that this paper is to be discontinued, or rather merged in the Christian Freeman, a weekly political Anti-Slavery paper, which is to take the place of the Charter Oak. The patrons

of the Observer and the Charter Oak are to be furnished with the Freeman. If any of our Congregational friends should prefer a strictly religious journal, to the Freeman, or in connection with it, we would recommend the Boston Recorder, the oldest religious newspaper in the world, and as well conducted, to say the least, as any of its contemporaries. The Recorder is a Congregational paper, a fact which should give it a preference among Connecticut Congregationalists, to the Presbyterian papers of New York.

The Treasurer of the American and Foreign Bible Society acknowledges the receipt of \$1,534 67, from Nov. 11th, to Dec. 15th. This sum is made up of donations from the States of Maine, Vermont, Massachusetts, Rhode Island, New York, Pennsylvania, Maryland, Georgia, Kentucky and Ohio.

BAPTISTS IN MISSISSIPPI.—The Minutes of the Mount Pisgah Association, (Miss.) contains a list of the Baptist churches in that State, of which the following is a synopsis: churches, 242; ministers, 140; baptized during the year, 2182; total number of members, 12,361.

BAPTISTS IN KENTUCKY.—The Banner & Pioneer contains returns from thirty-two Associations in that State. From these it appears that eight thousand five hundred and eight, have been added by baptism, within the past year, and that the total number of members is fifty thousand four hundred and seventy-one. Thirteen associations remain unheard from.

Capital Punishment.

MR. EDITOR:—Will you please insert the following short piece, which we find in a respectable secular paper in your city? Without wishing to revive in our Secretary again, the controversy respecting "Capital Punishment," the article seems to me worthy of the serious consideration of those who, thinking not very highly of theories, are disposed to look at things as they are, and man as he is.

The following occurrence deserves the serious attention of those who are seeking to abolish capital punishment, and make the way of murder more easy. In a letter of the Rev. Mr. Wisner, of Lockport, N. Y., to the New York Evangelist, respecting the execution of Douglas, for murder, the following discourse between the minister and the criminal is reported:

"How do you feel on the subject of your execution?"

"I have not said much about it, nor do I wish to; I have always thought that the law ought not to take the life of a man."

"What would you do with the murderer?"

"I would confine him for life in the prison."

"Which would you prefer—to be confined for life, or to be executed?"

"I should much rather be confined."

"Well, Douglas, do you not perceive from your own feelings, that hanging is a much sorer punishment than perpetual imprisonment, and if the former does not put a stop to murder, what securities should we have of our lives under the latter?"

He paused a moment, and finally yielded assent to the justice of the law.

Upon this, Mr. W. well remarks:

"We may learn from this statement of facts that the effort made by many to do away capital punishment, if successful, would prove disastrous in the extreme. I am more convinced than ever, from my intercourse with Douglas, that the dread of an ignominious death, is a thousand fold stronger than that of imprisonment for life, and that if the latter is substituted for the former, it will quadruple the number of murders."

We can discover no argument in the above article against capital punishment, and must confess ourselves at a loss to determine by what process of reasoning the Rev. Mr. Wisner arrives at the conclusion that the number of murders would be quadrupled, in case imprisonment for life were substituted for hanging. A man under sentence of death would very naturally prefer imprisonment to the loss of life; but why this should have any bearing upon the increase or decrease of the number of murders, we cannot discover. It is the hope of escaping punishment, in any form, that encourages the murderer to commit crime—not the actual degree of punishment he may receive. Had imprisonment for life, instead of hanging, been the law in New York, John C. Colt would not have added the crime of suicide to the catalogue of sins of which he was already guilty.

We have no desire to revive the controversy again respecting Capital Punishment. The State of Vermont has abolished it, and we are willing to wait and see what the effect of the repeal will be, before agitating the question again.

AMERICAN ECLECTIC.—The Eclectic is united with Littell's Museum, and published under the title of "American Eclectic and Museum of Literature, Science and Art, conducted by Prof. Agnew and E. Littell." The design of the work is, to present to American readers an extended view of the literature of Europe. It will embrace all the articles from the four British Quarters, and papers to adapt it to the various tastes and morals, and whilst it may win the attention of the young, may also afford a seasonable relaxation to the severer wisdom of the old.

It is published monthly, each number containing 144 pages imperial octavo, at six dollars a year.

CONTENTS OF THE JANUARY NUMBER.

Allison's History of Europe, Introductory Note.—Progress of the Opium War.—American Criminal Trials—Diatribes—Moffat's Missionary Labors and Scenes in Southern Africa—Madame Argus.

CHICAGO.—Seven years ago, the exports from Chicago were only \$1000—this year they have reached to over \$850,000, although the prices of the same articles are, at least, from thirty to fifty per cent. less than they were last year.

The great bell on the town house, Manchester, N. H., weighing nearly three thousand pounds, tumbled down from its elevated position last week, and tolled the unwelcome story of its discontent.

de Sevigne—Travelling Romancers; Dumas on the Rhine—Chatterton and his Works—Memoir and Remains of Charles Wolfe—Alexander Csoma de Koros—Good Intentions.

POETRY.

Fridolin, or the Message to the Forge—The Birth Days—No!

MISCELLANY.

Paris Academy of Sciences—State of the Corps—Meteoric Phenomena—Sillometer—Royal Society of Literature—Population of Paris—Testimonial to Rev. Mr. Matthew—Marine Thermometer—Ancient Manuscripts—Source of the Nile—Mr. Holman—Meat and Water for Sea Voyages—Pension to Wordsworth—The Three Sovereigns—Machine for making Bricks—A Parallel—Superstitions of Cornwall—Population of Ancient Rome.

OBITUARY.

Mr. Sergeant Spankie—Dr. Channing—Wm. Howe—Grace Darling—Alfred Cunningham—The Paris Solitary—Dr. Alexander Allen—Rev. E. J. Daniel—Solomon Herschel, D. D.

BIBLIOGRAPHICAL NOTICES.—Great Britain—Germany—France.

SELECT LIST OF RECENT PUBLICATIONS.—Great Britain—Germany—France—Denmark.

GEER'S COUNTING HOUSE ALMANAC for 1843 is the fifth annual sheet of this description from his press. It is a splendid broadside sheet, containing, besides the usual astronomical calculations, a list of all the public officers in the town, banks, insurance companies, benevolent institutions, &c. &c.

Selected Summary.

Capt. Crocker, the Watch Warden, gives us the following report of commitments, at the Watch House, during the past year:

Drunkennes,	208
Delirium Tremens,	6
Rowdies,	21
Prostitutes,	22
Lodgers,	39
Burglars,	9
Petty Theft,	4
Crazy,	2
Deal and Dumb,	1

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Of the above number, two were boys, committed for burglary, 16 years old, and three 13 years old. For theft, two boys of 15 years. Number of blacks, 23. Number of females, 44. One old negro, 95 1/2 years of age, to lodge, named Peter Pero, left in the street by a stage driver, at 1 o'clock in the morning.—Times.

Ex-Governor Ellsworth, lost a horse and sleigh, valued at \$300 on Sunday evening, the 1st inst., in the following extraordinary manner.—The horse took flight on Lord's Hill, in the west part of the city, and ran through several streets of the city, and finally dashed down State street to the river—plunged in—and horse and sleigh immediately disappeared beneath the ice! They had not been found at the time our paper went to press.—1b.

DEATH IN HARTFORD for 1842.—The number of deaths in the city and town of Hartford, exclusive of the West division and the Alma House, during the year just closed, is 183—of these, 82 were under ten years of age. In 1841, the number was 191.

FROM LAGUNA.—The schooner Emily, Capt. Thomas, arrived here yesterday from Laguna. Capt. T. brings news of importance from Campeachy. The city was still surrounded by Mexican troops, reported at Laguna to be 15,000 strong. It was reported that the wells at Campeachy had been poisoned.

It was very sickly at Laguna. Numbers had died of yellow fever and black vomit, both on shore and on board of vessels in the harbor. About 500 Mexican troops had recently died at Laguna, and the rest had nearly all left.—N. Y. Eve. Post.

SAD AFFAIR.—On the 30th ult., Mr. Jonathan Curtis, of Fitchville, Huron Co., was shot by the accidental discharge of a rifle in the hands of his brother-in-law, while on a hunting excursion. Mr. C. survived the accident about 48 hours.

The thermometer at Belfast, Me. on the 19th ult. stood 12 degrees below zero.

REV. MR. DOW'S RECATALOGUE.—Rev. Mr. Dow, formerly minister of the Universalist Society in Concord, on the evening of the last Sabbath, in the presence of a crowded congregation, gave his reasons for renouncing the doctrine he had preached for some six or seven years past, and embracing the opposite system. We are glad to learn that in leaving his former connexion, he brought no "trailing accusation" against his brethren, confining himself to a plain exposition of the reasons of the change of his opinions. Mr. Dow has applied for admission to the North Church, before which he has passed a satisfactory examination, and is now prosecuting theological studies with Rev. Mr. Bouton.—Cong. Journal.

A WORK ON THE RELIGIOUS SECTS OF THIS COUNTRY.—Mr. Walsh, in his Paris letter of the 10th ult., to the Intelligencer, says: "The day before yesterday, I had the pleasure and profit of an hour's conversation with our inestimable man Latimer, claimed as a fugitive from justice, and that Gov. D. has refused to grant a warrant for the apprehension of Latimer. His Excellency informed the Chief Magistrate of Virginia that he would in due time forward a written reply to the demand."

The Millerite, says the Boston Post, have contracted for the erection of a great tabernacle, in that city, to be completed by the first of February, at a cost of \$1,800. The site selected is a lot in Howard street, formerly occupied by the Howard Street Hotel. A lease of the land has been obtained for fifteen months from the 1st of January.

Correspondence of the Jour. of Commerce.

NEW YORK AND ERIE RAILROAD.—The resident engineer at this place is now engaged in laying down the iron rails upon the track of the road. It is the intention to complete the road from the Lake fourteen miles out, between this and the 1st of March. Should this be effected, it will doubtless give a new impulse to business between Dunkirk and the southern and eastern portions of this country, and a considerable portion of the county of Cattaraugus.—Dunkirk Beacon.

FROM HAVANA.—By the arrival of the schooner Thunes, Capt. Axworthy, we have received a file of Havana papers to the 9th instant, inclusive. They are barren of news—Nothing later had been received from Mexico. The Italian Opera at Havana continued to languish for want of patronage.—N. O. Bee.

MR. WILLIAM PRATT, of Boston, says the Bulletin, fell down upon the ice on Saturday, the 24th ult., and severely cut the artery upon his right temple. The wound was dressed and he seemed likely to recover, but on Tuesday he relapsed and died on Wednesday.

The paper mill of Mr. L. Church, at Westville, near New Haven, Ct., was burned a few nights since.

Professor Bush is lecturing on the Prophecies at Saco, Maine.

The population of "Canada West" in 1841, was 452,012.

Receipts for the Western Railroad last week, \$7,500; receipts of the last twelve months \$500,000.

In Burlington, by Rev. D. Miller, Mr. Justus Webster, to Miss Maria Hopkins.

In Skiddaway Island, Geo. Dec. 22, by Rev. B. M. Palmer, Henry Barnard, Jr. of Jacksonville, East Florida, formerly of this city, to Henrietta Bilbo, daughter of James Bilbo, Esq. of Skiddaway.

In Coventry, Nov. 30, by Rev. Eliza Cushman, Mrs. Ezra Edwards, to Miss Maria C. Earl.

In Batavia, on the 1st inst. by the Rev. A. Gates, Mrs. Ezra B. Green, of Springfield, Mass. to Miss Emily A. Barnard, of the former place.

Deaths.

In Springfield, Mass. on the 1st inst. Mr. V. A. Bailey, of the firm of J. M. Bunce & Co., of this city, aged 27.

In East Granby, on the 21st ult. Horace Clark, Esq. aged 61.

In West Hartland, on the 7th ult. Mr. Timothy Tiffany, a revolutionary pensioner, aged 89.

In New Hartford, Nov. 30th, of consumption, Mr. Geo. S. Wilcox, aged 24.

In Somers, 16th ult. Arville Chapin, aged 91.

In Chester, 18th ult. Seni Denison, Esq. aged 70.

In Frederica, N. Y. Nov. 6th. Mr. Stephen Porter, aged about 67, formerly of East Hartford.

In Batavia, Ohio, on the 26th of Oct. last, Mr. Plato King, aged 75, formerly of New Hartford.

THE CHRISTIAN SECRETARY.

Poetry.

From the Christian Souvenir.

The Voices of Life.

"We spend our years as a tale that is told."—DAVID.
Like the sunset hue on the drops of dew,
When night shades chase the day,
Like the rainbow's gleam on the leaping stream,
Our life flies swift away.

With a stealthy tread by the bridal bed,
Creeps He of the icy breath;
A kiss leaveth He, then laugheth in glee;
'Tis the hollow laugh of Death.

He aimeth his dart at a maiden's heart,
He loves the beautiful best,
And the brightest gem of his diadem
He tore from a mother's breast.

He is plucking now from an infant's brow
The bud that is bursting fair;
In the dismal tomb will he hide its bloom :
No flowers can blossom there.

In youth's sunny hour, with a witching power,
Hope leadeth a merry round,
But the hoar sage knoweth life's brief page,
A tale that hath ceased its sound.

O! nothing hath birth in the beautiful earth,
But speaks with a tongue of fire,
Beyond the blue dome the True life hath its home ;
Then heavenward, my soul, aspire.

Miscellaneous.

The December number of the Christian Review, contains an able article on "The importance of a correct mental Philosophy to the minister of the gospel," by N. W. Fisk, Professor in Amherst College. We make room for the closing part of it, knowing that it will be appreciated by many who do not have an opportunity to read the Review.

We cannot dismiss our subject, without advertizing briefly to the value of mental philosophy to the minister in his relations and duties as a pastor. In the pastoral intercourse, he comes in contact with every variety of character, and is required to act upon mind in every condition of temper, susceptibility and tendency. There must be appropriate counsels for all the diversities among professors of religion; the lukewarm, the back-sliding, the self-confident and presumptuous, the fearful and desponding, the worldly, the spiritually-minded, the bigoted and censorious, the careless and fashionable, the self-deceived, the hypocrite, the apostate. There must be preparation for the still more numerous and diverse classes of the impudent; the thoughtless and stupid, the hardened, the dissolute, the sober, the serious, the ignorant, the vain, the proud, the learned, the rich, the poor, the scoffers, the infidels. Time would fail to specify the varieties; but the pastor needs a knowledge and skill suited to them all; hence the universal remark, that a minister should understand human nature. He must become all things to all men, if by any means he may save some. He will want all the fabled wisdom of the serpent and the real harmlessness of the dove.

Again the pastor is obliged to visit these various classes at different times, in opposite worldly circumstances, in the hours of prosperity and adversity, in occasions of joy and of sorrow, at the wedding, at the social board, at the funeral. How obviously will he need the knowledge we speak of, to adapt his influence to these varying conditions, so that every pastoral act may "suit the circumstance," and all his words, being fitly spoken, be as "apples of gold in pictures of silver."

But it is especially in intercourse with the awakened sinner, or the professedly recent convert, that the pastor will need to understand the secrets of the human mind. Here the most momentous interests are put to an immediate stake; everlasting consequences are suspended on a single mental act. Truly it is awful to consider, with what infinite care, almost, an awakened sinner may be put upon thoughts and feelings, which, although quick and evanescent as the lightning's flash, do yet, in the brief, measureless instant of their existence, involve the whole question of that sinner's weal or woe for eternity. In one of these junctures, when all the interests of an endless duration are concentrated in a single point of time, the sinner may yield his heart in sweet submission to the authority of God, embrace the provisions of the gospel by an act of faith in Christ, and thus become an heir of grace and glory; or he may persist in his rebellion, and thereby lose his last offer of pardon, waste his last opportunity for reconciliation, and be sealed over as a reprobate to the day of perdition. How tremblingly solicitous is the man who intelligently watches for souls, when he finds a sinner standing in a crisis of such fearful import, poised as it were between heaven and hell! Oppressed with a sense of his own impotence and ignorance, gladly would the humble man of God shrink away from all action and all counsel amid hazards so perilous; but he cannot escape his high obligations; the awakened sinner will demand something. "What must I do?" is his agonizing cry, and he will, as he has a right to do, pour it into the pastor's ear. How much will then depend on the pastor's practical knowledge of gospel truth, in its bearings on the various attitudes and conditions of the mind!

Who can compute the evil, if instead of a discriminating and accurate knowledge, he have only a vain and deceitful philosophy, a science, falsely so called? What an undoing of the poor sinner would be likely to result, for example, if the pastor's words should in any way occasion or foster an idea, that the difficulty of the impudent man consisted merely in his ignorance, or want of light, or want of conviction; or in his mistake as to the means of his own highest happiness; or in any compulsive force of God's almighty government over him; and not simply and solely in the "carnal heart," which is "enmity against God!"

Scarcely less momentous is right dealing with the sinner that is beginning to entertain hope. While the pastor must not quench the smoking flax, nor despise the day of small things, nor for get that the kingdom of heaven in the heart is like the leaven, at first extremely little, perhaps, although afterwards diffused through the whole lump; and like the grain of Palestine mustard

seed, small, indeed, when sown, yet producing ultimately a tree with branches to lodge the fowls of heaven, he must also bear in mind, that the heart of man is deceitful above all things; that there are numerous forms of what our fathers used to call "false experiences," and "every grace hath its counterfeit;" that there is a hope "like the spider's web," which "perisheth when God taketh away the soul;" and the only hope, "which maketh not ashamed," or can ever prove "an anchor to the soul," is that which "worketh by love, and purifieth the heart." It is the pastor's business to see that the sinner do not delude himself with sparks of his own kindling, which may glitter for a time, and then go out in everlasting darkness. How, then, can the pastor dispense with a knowledge of the labyrinthine windings of the heart?

His need of skill is increased by the melancholy, but indisputable fact of Satanic agency. That adversary, who, as a roaring lion, goeth about, seeking whom he may devour, has power to change himself in appearance into an angel of light; and no contrivance to ensnare and destroy the souls of men does he seem to employ with more zeal and success, than that of quieting the alarm of the awakened sinner by the joys of a false hope. Could he always be sure of such a result, he would be forward, no doubt, to preach the terrors of the Lord, and goad the conscience of the sinner, and fill him with terrific apprehensions of the wrath to come, for the very purpose of soothing him at last with a spurious comfort, and a treacherous peace. Without much opposition from Satan, or the apostate spirits under him, may a man defend the truth of the gospel, profess an experience of religion, join the visible church, enter the ministerial office, and even go and preach the dying love of Jesus to the heathen, provided it be done with a deceived heart, that is still unregenerate, but walled around with impenetrable adamant of a false hope. Such a man's personal guilt would be awfully aggravated by a life of graceless formalitv amid all the highest and holiest privileges of religion; and he would at last go down, from beneath the droppings of the sanctuary, and from the angelic repasts and blood-bought symbols of the communion table, to the gloomiest cell, and keenest torments of the damned. Such a man's influence, also, might, in some respects, be the very best for sustaining Satan's devices. What better instruments for spreading and perpetuating his sway, could that "arch-angel ruined" desire, than such overseers of the flock, and such laborers in the field, as would, by personal destitution of piety, by ignorance, or heedlessness, or by an erroneous theology or philosophy, multiply spurious conversions, and foster deceitful hopes?

To these considerations, add the fact, that, in the experience of true Christians, there are many unhappy mixtures of things not of heavenly origin, such as "natural affections and passions; impressions on the imagination; self-righteousness, or spiritual pride;" and, in some Christians, as Edwards justly remarks, "the mixture is so great, as very much to obscure and hide the beauty of grace in them, like a thick smoke, that hinders all the shining of the fire." What but a deep insight of the human soul can enable the pastor to try the spirits, to test these mixtures, to separate the gold from the dross?

In short, no view can be taken of the pastor's work, which does not show the value to him of a correct philosophy of the human mind, drawn jointly and harmoniously from the Bible, and from the facts of life.

But, to recommend the study of the mind as of various service in the ministerial work, may seem superfluous toil, since, in fact, the whole of the ministerial work is but one continued study and experiment in that vast science. As interpreter, theologian, preacher, pastor, the minister's real dealing is with mind. His charge is high above what ancient poetry and mythology assigned to fabled gods. The guardian care of mountains and groves, the sea, the air, of a planet, or a sun, a city, a nation, a world, dwindles to the microscopic speck of dust in the comparison. He is to watch for souls; his whole time and toil, and talents are to be expended in behalf of immortal minds. When he studies the Scriptures, it is but to learn momentous truths respecting created minds. They met according to agreement. He then said he would propose three things to them; first, Infant Baptism. To which they immediately replied, that "they would keep this ordinance as well as other things, as they had received from the apostolic age." On hearing this, Austin was exceeding wroth, and persuaded the Saxons to murder 1200 of the Welch ministers and delegates then present, and many more afterwards were put to death, because they would not submit to infant baptism.

After this, King Cadwallader, and a majority of his subjects throughout Wales, submitted to the Catholics, who thought they had then overcome the remnant of that seed, which would not submit to their authority. But like the 7000 left in Israel, who had never bowed to Baal, so from this time to the reformation, there were many individuals in Wales, who still kept the ordinances as they were delivered unto them. Evans could see a remnant of them among the almost inaccessible mountains as late as A. D. 1000, when he lost sight of them in the wilderness. Williams, a Methodist, has followed them still farther, till A. D. 1115. But at the time of the reformation, when Erbury, who was supposed to be among the first of the Baptist reformers in Wales, visited the Valley of Olchon, there was then there a Baptist church, who would receive no such practice as a mixed communion, although those reform Baptists who dissented from the church of England were in favor of it. Who planted the Olchon church? Who began to baptize in the Piedmont of Wales? The only answer we can give is, that a few centuries before, the lamp of Christianity was there seen to shine, and when it was visited again, it was still trimmed and burning.

I have followed down the lines of Bible Christians, not because I build my faith in apostolic succession, for even Popery will do that; but because I believe that the statement so often made, that there were no Baptists till the sixteenth century, tends more than every other difficulty, to bewilder the inquirer for the truth on this subject.

For my own part, if I believed that there were no Baptists in the world, I see the truth so plainly revealed in the New Testament that I could not rest till I had been buried with Christ in baptism, and symbolized before the world, my belief in the

doctrine of regeneration, and final resurrection of the saints.

And while I have breath, "for Zion's sake will I not hold my peace, and for Jerusalem's sake, I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as light that burneth."

In Christian affection,
JAMES FRENCH.

Advantages of early Piety.

EARLY PIETY YIELDS A SURE PREPARATION FOR AN EARLY GRAVE.

An early grave is the lot of millions of our race. Like the fair blossoms of an uncongenial spring, they come forth only to perish. A third part of the young are destined to an early tomb; and what but early piety can prepare them for such a destiny? The expiring child, who has been taught to fear his God, and to lisp the precious name of his Saviour, is in more envied position than the most renowned philosopher, in all the height of his discovery, who has not sat down, as a little child, at the feet of Jesus.

O, the sweet peace, the calm and holy serenity, the bright and joyous hope, which play around the dying pillow of the young Christian, as he combats the last enemy, and prepares for his heavenly flight! We have seen him, in life's bright morn, ere yet the heart was saddened with care, longing to depart and be with Christ, which is far better; we have seen the glassy eye brightening and sparkling with the hopes of immortality; we have heard the faint but fervent prayer poured from quivering and pallid lips,—"Lord Jesus, receive my spirit!" O, how utterly sublime is the death of a young Christian!

To see him quitting the world without a sigh, at that period of life when most it is fitted to allure; to hear him counselling his brothers and sisters, with a dying, faltering voice, to seek the Lord while he may be found, to call upon him while he is near; to behold him, with all the calm resignation and faith of a departing prophet, committing his immortal spirit into the bosom of his Saviour and his God; to see the smile of peace resting upon his motionless features, even after they have subsided into all the stillness and coldness of death. Surely this is the perfection of the moral sublime—a spectacle of moral and spiritual grandeur which nothing but faith in a crucified Redeemer could ever realize.—Selected from an English book.

Historical Testimony.

It is probable that those who often assert that the Baptists are of modern origin, but scarcely known prior to the 16th century, are not much acquainted with Baptist history. Below is an article prepared for the Cross and Journal, condensed from the History of the Welch Baptists. This history reaches back to about the year A. D. 60, and forms a very interesting volume, which will repay an attentive reading:

THE WELCH CHRISTIANS ALWAYS WERE BAPTISTS.

As early as A. D. 65, while Paul was preaching in his house at Rome, Acts xxviii: the gospel had been preached to all nations. Col. i. 23.

The ancient Britons had a tradition that Joseph of Arimathea was the first preacher of the gospel in Britain. That the apostle Paul also preached there is very probable from the testimony of Theodore and Jerome. However this may be, Claudia, one of Caesar's household, the daughter of the Welch king Caractacus, whose husband, (says Archbishop Usher,) was Pudens, a believer in Christ, see 2d Tim. iv. 21, with others, about A. D. 63, carried and scattered the gospel seed over the hills and valleys of Wales.

A. D. 130, not only Wales, but the isles of Anglesea, Thanet, &c., enjoyed a most faithful revival of religion, under the labors of two faithful Baptist ministers, Faganus and Damicanus. Ladius, the Welch king, was one of the converts, and became a nursing father to the church.

About A. D. 300, they suffered a most bloody persecution, under Diocletian, whose strict orders were to burn up every Christian, every meeting-house, and every scrap of paper belonging to the Christians.

About A. D. 450, when they were driven by the Saxons to the mountains, there were among them many eminent Baptist preachers, of whom Glyndwr, Dyfrig, Dynawt, Tello, Padurn, Pawlin, Daniel, and some others, distinguished themselves by their faithfulness and zeal.

Infant baptism was not practised in Britain till the year 800, about which time, Austin visited the country, in order to convert the inhabitants to popery. Immersion was then the only baptism, and was administered only to believers: and even after the success of Austin and his associates in introducing infant baptism among the Saxons, who then inhabited England, 1000 years longer it was administered by dipping. King Ethelbert and his court, and a considerable portion of his kingdom were won over by the monk, and 10,000 of his converts were immersed in the river Swale, near York, in one day.

Having succeeded remarkably well among the ignorant Saxons, Austin then determined to try his experiments among the Welch. But like the martyrs of Piedmont, nothing would induce them to disobey and go contrary to the commands of their Saviour. Austin made an appointment to meet their ministers and messengers of the church. They met according to agreement. He then said he would propose three things to them; first, Infant Baptism. To which they immediately replied, that "they would keep this ordinance as well as other things, as they had received from the apostolic age." On hearing this, Austin was exceeding wroth, and persuaded the Saxons to murder 1200 of the Welch ministers and delegates then present, and many more afterwards were put to death, because they would not submit to infant baptism.

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that there were no Baptists in the world, is to be believed, as it is to be believed that there were no Christians in the world, or that there were no men in the world.

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The expiring child, who has been taught to fear his God, and to lisp the precious name of his Saviour, is in more envied position than the most renowned philosopher,

in all the height of his discovery, who has not sat down, as a little child, at the feet of Jesus.

O, the sweet peace, the calm and holy serenity, the bright and joyous hope, which play around the dying pillow of the young Christian, as he combats the last enemy, and prepares for his heavenly flight!

We have seen him, in life's bright morn, ere yet the heart was saddened with care, longing to depart and be with Christ, which is far better;

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May the Holy Spirit gird multitudes of our sons for the high and holy work; make them joyful, faithful, and successful in it; and prepare them to share, in the issue, its illustrious rewards along with "prophets and apostles," and the "great company of the priests."

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